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ABSTRACT

With the intent of lessening the misrepresentations and misunderstandings of the American Indian, nine students of Indian ancestry at the University of South Dakota Library-Media Institute have compiled this annotated bibliography. It consists of 50 titles, copyrighted between 1967 and 1971, which reveal both emphasis on books about Plains Indians (a result of the reviewers' Midwest backgrounds) and judgments that the books reflect realistic, honest, and authentic images of the American Indian. (JM)

Preface

"Good words do not last long unless they amount to something . . . There has been too much talking by men who had no right to talk. Too many misrepresentations have been made, too many misunderstandings have come up between the white men about the Indians." Chief Joseph, January 14, 1879.

In the desire that now, almost 100 years since these words were spoken, the misrepresentations and misunderstandings may be lessened, that the talking may be forthright and honest, this bibliography has been compiled by participants in the Library/Media Institute at the University of South Dakota. Nine students, all of Indian ancestry, have examined titles copyright between 1967 and 1971 and have selected fifty which they feel most effectively tell the story of our native Americans as it should be told in American libraries today. It is their wish that this bibliography will serve as an introduction to an area of study which only now is receiving the attention it deserves. These titles are not necessarily the same as those cited in other bibliographies nor do the annotations closely resemble those of other reviewers because these recommendations are based upon judgments of people very closely identified with the Indian community. Who better than the Indian himself is able to judge whether his image as projected in a book is realistic, honest, and authentic, or on the other hand, stereotyped, misleading, and negative? Who can better recognize inaccurately depicted values and subtle biases?

On receiving our charge to prepare this bibliography we were warned that it might be difficult to find fifty good titles on the American Indian. This has not been the case. In fact, we make no claim to have examined *all* the titles published in the past five years. Limitations of time and availability have made this impossible. We have attempted to include only new titles; reprints, revised editions, etc. have been eliminated. Readers will also understand a natural tendency to emphasize books about Plains Indians – for our reviewers live in the Midwest!

This has been an interesting project. I think I can speak for the reviewers as well as for myself in saying that we have found it both stimulating and rewarding. We are grateful for the opportunity to serve both the library profession and the American Indian.

Edith B. Siegrist, Editor
Assistant Professor
University of South Dakota

Front cover by Robert Penn, a Dakota Artist

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GOOD WORDS:
NOTABLE BOOKS
ON
THE AMERICAN INDIAN

Compiled by
Nine Students of Indian Ancestry
Enrolled in the Library-Media Institute at
the University of South Dakota

for the
Subcommittee on Materials for American Indians
of the
RASD Adult Library Materials Committee

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Subcommittee on Materials for American Indians
Reference and Adult Services Division
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Armstrong, Virginia Irving, comp. *I Have Spoken; American History through the Voices of the Indians;* introd. by Frederick W. Turner III. Chicago: Swallow Press, 1971.

A chronological collection of Indian oratory from the seventeenth to the mid-twentieth century. "The Indian usually lost as a result of treaties; when it came to words he seldom came out second best." A certain cynicism becomes evident as year follows year. This book should be read by those who wish to gain understandings about the dignity of people in all cultures, not of Indians alone.

Bent, George. *Life of George Bent;* written from his letters by George E. Hyde; ed. by Savoie Lottinville. Norman: University of Oklahoma Press, 1968.

George Bent was born to a white fur trader and a Cheyenne woman. Although his father made a comfortable living, young George decided to live with his mother's people. He shared with the Cheyennes times of happiness and of despair, and saw a way of life come to a tragic end. An account of wars between the Plains Indians and the whites as seen through Indian eyes.

Blish, Helen H. *A Pictographic History of the Oglala Sioux;* drawings by Amos Bad Heart Bull; introd. by Mari Sandoz. Lincoln: University of Nebraska Press, 1967.

Realistic Sioux history from the mid-nineteenth to the early twentieth century, including Wounded Knee and the death of Sitting Bull, is presented from the interpretations of pictographs by an Oglala Sioux artist, Amos Bad Heart Bull (1869-1913). An excellent visual record of Sioux everyday life. Includes 32 color plates, 415 illustrations by Indian artists, and more than four pages of bibliography.

Brandon, William, ed. *The Magic World; American Indian Songs and Poems.* New York: Morrow, 1971.

An anthology of legendary poems and songs representing many Indian tribes. The poems and songs, some ribald, are both philosophical and rhythmic. Entertaining and thought-provoking, these poems describe everyday happenings to which any reader can relate.

Brown, Dee Alexander. *Bury My Heart at Wounded Knee: An Indian History of the American West.* New York: Holt, Rinehart and Winston, 1970.

A moving portrayal of greed, aggression, deceit, and systematic annihilation of the American Indian at the hands of the Anglo-American. Not confined to any one area, it shows the destruction of the Indians and their culture to be a pattern of theft with land as the pawn. Be the reader white, red, black, or yellow, he will have an emotional reaction to the book. It is best read and reflected upon a chapter at a time.

Brown, Mark H. *The Flight of the Nez Perce.* New York: Putnam, 1967.

A work that more fully covers the Nez Perce war than any book previously published and may create some new conceptions concerning it. The author, a retired Army colonel, "has researched this history with great zeal." His evaluations of the military dispatches and battle reports of the campaign, while often touchy and controversial, give the book a particular intensity which it otherwise would not have.

Burnette, Robert. *The Tortured Americans.* New York: Prentice-Hall, 1971.

The former president of the Rosebud (South Dakota) Sioux Tribe and former executive director of the National Congress of American Indians recounts his attempts to cure the ills that have plagued the Indians since they were put on reservations. A modern day Sitting Bull, a leader of his people, Burnette attacks the Bureau of Indian Affairs, the court system, tribal government and white entrepreneurs. As a cure for present ills he recommends abolishment of the B. I. A. and a congressional investigation into tribal political dealings.

Cahn, Edgar S., ed. *Our Brother's Keeper: The Indian in White America.* New York: New Community Press, 1969.

The Bureau of Indian Affairs, termination, Indian land, Public Health Service, all mean one thing – the extinction of America's original citizen, the American Indian. Edgar S. Cahn and a group of researchers of the Citizens' Advocate Center, a non profit, tax-exempt organization designed to monitor government programs and assure equitable treatment of all community organizations in their dealing with the government, did a tremendous job in compiling this book. The writer's intentions were to present this from the non-Indians' point of view. "The white man engaged compulsively in unnecessary slaughter – not only of the Indian but much of his life substance."

Cash, Joseph H., and Hoover, Herbert T., eds. *To Be an Indian: An Oral History.* New York: Holt, Rinehart and Winston, 1971.

This book is not only about Indian people; it is by Indian people. The Indians speaking in this book were interviewed during the 1960's. Here you will find Sioux, Winnebago, Couer d'Alene, Crow, and Ottawa speaking on the "Things that guide the People".

Clark, Ann Nolan. *Journey to the People;* introd. by Annis Duff. New York: Viking, 1970.

Recounts the author's life-long experiences teaching Indian children in the Southwestern United States and Latin and South America. The author begins by introducing the theme of Indian values and how they conflict with non-Indian values and the Indian children's adjustment (or rather non-adjustment) to them. The author's experiences told her that to relate to the Indian children she had to give them something which they found meaningful. Thus she herself wrote books for the Indian children.

Corkran, David H. *The Creek Frontier, 1540-1783.* Norman: University of Oklahoma Press, 1967.

Corkran, on the success of his earlier work, *The Cherokee Frontier,* chose to chronicle the Creeks from their first sighting of white man through the Revolutionary War. His work is detailed, descriptive, a catalog of events such that no other work can rival its thoroughness. He remains perfectly objective toward the Indian assessing the advantages and disadvantages of the coming of the white man. Furthermore, he neither resorts to the sentimentality of the "Noble Savage" nor to the stereotype of the "Redskins". A scholarly work.

Davis, Christopher. *The North American Indian;* introd. by Marlon Brando. London: Hamlyn, 1969.

A photo documentary of the American Indian in two parts: The tragic history from Columbus to Wounded Knee (1492-1890) and an assessment of the Indian today. From his opening indictment of Wounded Knee, which he chronicles as the epitome of brutality and destruction designed by the U. S. Government and executed by the military, the author candidly records one outrage after another against the Indian. He perceptively realizes the Indian was more humane than many of the paranoid officers who were using the Indian campaigns to climb up the hierarchical ladder even to the presidency. What a hypocrisy that the sons of liberty should so oppress the host peoples of this land!

Deloria, Vine, Jr. *Custer Died for Your Sins: An Indian Manifesto.* New York: Macmillan, 1969.

A Sioux's citation of the sins for which Custer died. Deloria, former Executive Director of the National Congress of American Indians, speaks with personal knowledge about Indian treatment. His attack is triple-pronged against white man's government, anthropologists, and

missionaries. He not only charges whites for the deplorable situation of first Americans but suggests a return to Indian tribalism as a cure. A chapter on Indian humor lends relief to the furiousness of his charges. A "must" for anyone wishing to hear what contemporary Indians are thinking.

Deloria, Vine, Jr. *We Talk, You Listen: New Tribes, New Turf.* New York: Macmillan, 1970.

Vine Deloria, who blasted white society in *Custer Died for Your Sins*, now explains the Indian point of view. He discusses the modern form of tribalism and notes how successfully unity is working for the blacks. He doesn't wish to categorize Indians with blacks but sees the value of some of their strategy. He says Indians have been smothered by paternalism and now need to be left alone. Read this if you want to hear something from the Indians' side of the fence. A more recent publication by the same author is *Of Utmost Good Faith* published by Straight Arrow Books in 1971.

Dunn, Dorothy. *American Indian Painting of the Southwest and Plains Areas.* Albuquerque: University of New Mexico Press, 1968.

A good in-depth study of American Indian art and American Indian life from earlier times to present. Can be helpful to art students as well as to students of Indian history. Because of its literary style, small print, footnotes, and large bibliography, it could be considered of scholarly value.

Dyck, Paul. *Brule: The Sioux of the Rosebud.* Flagstaff, Arizona: Northland Press, 1971.

This beautiful volume presents over three hundred photographs of the Brule Sioux taken during the late nineteenth century by the frontier photographer, John Anderson. Anderson's photos comprise one of the rare records of the chiefs, warriors, women, and children of an Indian tribe from this era. It is beautifully integrated with the art work of Paul Dyck.

A similar book, which incorporates Anderson's photos with text by Henry W. Hamilton and Jean Tyree Hamilton, Missouri archeologists, is *The Sioux of the Rosebud*, published by the University of Oklahoma Press in 1971. The former book has superior illustrations but the latter's index provides a better reference tool.

Farb, Peter. *Man's Rise to Civilization as Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State.* New York: Dutton, 1968.

A tracing of the cultures and civilizations of the original inhabitants of the North American continent appears in his scholarly, well-documented sociological work. Using a geographic approach, this is an attempt to explain fairly the various inroads of the white culture and its effect on the existing cultures of the continent.

Faulk, Odie B. *The Geronimo Campaign.* New York: Oxford University Press, 1969.

Faulk has given us one of the best accounts of this phase of Geronimo's life. Material collected by the son of Lt. Charles B. Gatewood, one of the few white men Geronimo trusted, was used. Apaches and military men were shown with equality in this attempt to present a true picture of the conflict. Villains infiltrated both sides but greedy American merchants ignited the original outbreak. Life at an army command post of the Indian frontier is vividly pictured. Geronimo's life history is treated with exceptional clarity and sympathy. The year 1886 marked the surrender of the Apache war leader. Still a prisoner of war, and without ever returning to the desert Southwest, he died at Fort Sill, Oklahoma, in 1909.

Feder, Norman. *North American Indian Painting.* New York: Museum of Primitive Art, 1967.

This book has exceptional black and white illustrations with explanatory text. Feder has divided North America into six regions according to art styles. Insight into the philosophy of the people is ascertained by analyzing their art. While this is only a pamphlet, it is, nevertheless, a valuable publication.

Fry, Alan. *How a People Die: A Documentary Novel about the Modern Tragedy of the North American Indian.* New York: Doubleday, 1970.

A shocking novel that "tells it like it is." Written by a former reservation superintendent with first-hand information and true knowledge of Indian ways. What can be wrong with a family who lets an infant daughter die in her crib of malnutrition and neglect while they drink? What can be wrong with a greater society that doesn't really care? You won't find answers here, but you will begin to think.

Gibson, Arrell Morgan. *The Chickasaws.* Norman: University of Oklahoma Press, 1971.

Traces the proud, warlike Chickasaws from their prehistory through their contact and resistance to European explorers, settlers, and finally to their removal to western lands. A scholar in all respects, Gibson impartially identifies the fatal flaw that allowed the ever closer-pressing dominant culture to triumph. The strict traditions and mores of the tribe were passed down orally, but when the elder generation "became enraptured by insidious European things . . . this broke the chain, the continuum of pride, and set in motion a progressive deterioration." Gibson describes the spiritual crisis of the Chickasaws, the role of the U. S. Government and land-hungry settlers, the Removal and its resultant problems, and the demise of a once-powerful nation. He perceptively analyzes the great social forces at work within their culture throughout the epic.

Haines, Francis. *The Buffalo.* New York: Thomas Y. Crowell, 1970.

No other animal (unless it be the horse) has a history so closely allied to the history of the American Indian. Haines, author of six books on the American West, interweaves the story of the bison and the Indian, emphasizing the buffalo's habits, the Indian's hunt, and their interlocked destinies.

Henry, Jeannette. *Textbooks and the American Indian.* San Francisco: Indian Historian Press, 1970.

"Everyone has the right to his opinion. A person has also the right to be wrong. But a textbook has no right to be wrong, or to lie, evade the truth, falsify history, or insult and malign a whole race of people. That is what textbooks do . . . There is a difference between a book for general readership and one accepted for classroom use. In the first case the individual has a choice, and this choice we must protect. The student has no choice. He is compelled to study from an approved book. In this case, we have a right to insist upon truth, accuracy and objectivity . . . The falsification of Indian history by way of textbooks is becoming a national issue." This work has been long overdue.

Josephy, Alvin M., Jr. *The Indian Heritage of America.* New York: Knopf, 1968.

An excellent history of the American Indians: North and South. Traces the habitation of the Western Hemisphere and the peopling of the different areas. Descriptions of everyday life and practice are given more than a cursory examination. The destruction of tribal way of life is told as well as the struggle of modern Indians to reacquaint themselves with their heritage. The writing has a fluid quality which is clear, original, and imaginative.

Josephy, Alvin M., Jr., comp. *Red Power: The American Indians' Fight for Freedom.* New York: American Heritage Press, 1971.

Talks about how the American Indian movement got started with documentary excerpts of Congressional reports and, most important, the many selections written by Indians about contemporary Indian affairs. The compiler helped to shape President Nixon's Indian policy.

Kelly, Lawrence C. *The Navajo Indians and Federal Indian Policy, 1900-1935.* Tucson: University of Arizona Press, 1968.

A well-researched study of the government's twentieth century Indian policies and, more particularly, with New Deal Indian policy as it related to the Navajo. Kelly defines New Deal policy as "not so much a new response to an old problem as it was the liberation of forces and ideas which had been building up since the end of World War I." The Navajos serve as an example of a tribe which has met the challenge of the twentieth century through government assistance, development of reservation resources, and intelligent decisions.

Kenner, Charles L. *A History of New Mexican - Plains Indian Relations.* Norman: University of Oklahoma Press, 1969.

A well-documented account of the economic, social and cultural effects of contacts between the Great Plains Indians and the Indians of New Mexico. Doesn't interpret or analyze the events. Good general, even exciting, history.

Klein, Bernard, and Icolari, Daniel, eds. *Reference Encyclopedia of the American Indian;* introd. by Robert L. Bennett. New York: B. Klein, 1967.

A wealth of information concerning the contemporary Indian is contained in this publication. May be used as a good source for addresses, locations, and a complete listing of Bureau of Indian Affairs offices. The bibliography is extensive. One of the primary areas is the Who's Who.

Levine, Stuart, and Lurie, Nancy Oestreich, eds. *The American Indian Today.* Deland, Florida: Everett Edwards Press, 1968.

A collection of articles from the *Midcontinent American Studies Journal.* The authors are Indian and non-Indian, anthropologists and historians. It provides historical background before developing the needs of the Indian and his role in today's society. Specific case histories are provided for authenticity in various locales. The American Indian is undergoing a vital social movement which is forever changing and growing. Perhaps this text will help the people of America who know pathetically little about Indians.

Lewis, Claudia. *Indian Families of the Northwest Coast: The Impact of Change.* Chicago: University of Chicago Press, 1970.

This anthropological and sociological approach shows many of the conflicts the Northwest Coast Indian had to adjust to in 1954 and 1968 and must adjust to in the future.

McCluhan, T. C., comp. *Touch the Earth: A Self-Portrait of Indian Existence;* photogs. by Edward S. Curtis. New York: Outerbridge & Dienstfrey, 1971.

A compilation of passages from speeches of various North American Indians delivered between the Colonial period and the present. The Indian's reverence for nature is revealed eloquently and simply in the first section: "The Morning Sun, the New Sweet Earth and the Great Silence," while other sections deal with problems arising from the coming of the white man, the decline of the Indian nations, and the hope for the future. Brown tones in photos and text add to the book's dignity and appeal.

Marriott, Alice, and Rachlin, Carol K. *American Epic: The Story of the American Indian.* New York: Putnam, 1969.

A stimulating history of the Indian tribes of the United States. "Few such books have dealt specifically with the effects of European and Euro-American contacts on interrelations among the cultures of the New World." It should be on the reading list of every serious student of the American Indian.

Marriott, Alice, and Rachlin, Carol K. *American Indian Mythology.* New York: Thomas Y. Crowell, 1968.

A compilation of myths, legends, and contemporary folklore, this reflects the oral and spiritual heritage of the Cheyenne, Modoc, Ponca, Hopi, Kiowa, Comanche and Zuni tribes. That an anthropologist is co-author is evidenced in the tone of the work – less intuitively Indian, more definitive. Such themes as creation, the hereafter, explanation of phenomena, and witchcraft are treated. Valuable insight is provided by accompanying each tale with an introduction to that tribe. By identifying the narrator of each tale a feeling of "contemporariness" emanates. The text is enriched by the many photographs, although more photos of people and less still-life would have been preferable.

Meyer, Roy W. *History of the Santee Sioux; United States Indian Policy on Trial.* Lincoln: University of Nebraska Press, 1967.

Author Roy Meyer has assembled facts about the Santee Sioux from the time they were woodland Indians to their eventual settlement on the edge of the Great Plains. He makes numerous references to treaties and other government documents and also examines the problems of the Santee today.

Miller, Polly. *Lost Heritage of Alaska; The Adventure and Art of the Alaskan Coastal Indians;* graphics and aesthetic commentary by Leon Gordon Miller. New York: World, 1967.

The Millers present the story of the "efflorescence and decline" of the culture of the Indians of the Pacific Northwest Coast. "The authors have adopted the wise procedure of letting the original observers speak for themselves. Thus we see the Tlingits and Haidas, when their culture was in full flower, through the eyes and in the words of Captain Cook," and his successors. Practically every page contains a photograph or an illustration.

Momaday, Natachee Scott. *House Made of Dawn.* New York: Harper and Row, 1969.

Indian poet and scholar Scott Momaday won the Pulitzer Prize in 1969 for this novel. Offering insight into urban Indian affairs, he tells the story of a young Indian man who leaves the reservation for Los Angeles and faces the problem of conflicting cultures. A complex, beautiful mingling of Indian and white values calls for thoughtful reading. Recommended for Bureau of Indian Affairs relocation officials and everyone else desiring understanding of urban Indian behavior.

Momaday, Natachee Scott. *The Way to Rainy Mountain.* Albuquerque: University of New Mexico Press, 1969.

A Kiowa Associate Professor of English at Berkeley relives his tribal history by telling ancient legends of Kiowa birth, travel and life. Black and white illustrations by his father are striking. Momaday also gives factual accounts of some Kiowa customs remembered from his boyhood.

Nadeau, Remi. *Fort Laramie and the Sioux Indians.* Englewood Cliffs, New Jersey: Prentice-Hall, 1967.

Impact of Fort Laramie on the Plains Indians, especially the Sioux. Describes the glories and tragedies of people like Red Cloud, Crazy Horse, Man-Afraid-of-His-Horses, Lt. Grattan, Lt. Collins, Trader Bordeaux and the blundering interpreter Lucien. A moving history of the era from 1834-1890.

Nye, Wilbur Sturtevant. *Plains Indian Raiders: The Final Phases of Warfare from the Arkansas to the Red River;* photogs. by William S. Soule. Norman: University of Oklahoma Press, 1968.

A good portrayal of the Kiowa, Kiowa-Apaches, Comanches, Cheyennes, and Arapahoes during the 1860's and 70's. Their nomadic, warlike style of life is portrayed as well as their struggle with the white man. A large number of photographs illustrates this manual and the author also gives a biographical account of the frontier photographer, William S. Soule.

Parmee, Edward A. *Formal Education and Culture Change: A Modern Apache Indian Community and Government Education Programs.* Tucson: University of Arizona Press, 1968.

Parmee criticizes the education programs on the San Carlos Apache Reservation in Arizona. His intent is not to condemn, but to emphasize the inadequacies. The reader will see not only a description of the San Carlos Apaches, but also a demonstration of what can happen to a community when it is manipulated by outside forces. Parmee worked and lived among these Indians for two and one-half years (1959-61) while gathering his data. Included are court records, case histories, and interviews.

Petersen, Karen Daniels. *Howling Wolf: A Cheyenne Warrior's Graphic Interpretation of His People;* introd. by John C. Ewers. Palo Alto: American West Publishing Co., 1968.

The actual sketchbook of Howling Wolf is the basis for this publication of Indian art. An introduction by John C. Ewers on "Plains Indian Painting" reviews the history and development of an American art form. The author writes about Howling Wolf's life as researched from many primary sources, including the artist's son. Twelve color plates with captions and interpretations are reproduced from Howling Wolf's own sketchbook. The artist relives the days of warfare and buffalo herds with his pictorial history of the Cheyenne.

Reynolds, Charles R., Jr., ed. *American Indian Portraits from the Wanamaker Expedition of 1913.* Brattleboro, Vermont: Stephen Greene Press, 1971.

Photographs, taken just before World War I, lay buried in neglected files for more than fifty years. One hundred twenty striking and memorable portraits, printed in their original size, are representative of Indian tribes across the country, and collectively show a proud and noble people. Despair is revealed without the use of words. No one is certain who the photographer on the Wanamaker Expeditions was, so credit is given to Dr. J. K. Dixon, its leader.

Stands in Timber, John. *Cheyenne Memories, a Folk History;* with Margot Liberty and Robert M. Wiley. New Haven: Yale University Press, 1967.

A real historian, John was among the last of the Cheyennes to hear the tribal stories from those who lived them. Aware of the transience of their nomadic life, he actively sought out those accounts, knowing they would vanish if not recorded. His work provides a rare insight to the history and culture of the Cheyenne from their own viewpoint. He chronicles battles with U. S. soldiers and other tribes, describes ceremonies and customs as well as narrates religion, legends, and myths.

Steiner, Stanley. *The New Indians.* New York: Harper and Row, 1968.

Steiner, a wanderer for a decade through Indian communities, tells white Americans of the conditions on reservations and the hopes of a new, younger generation of Indians to rectify some of the past transgressions and prevent additional damage. He says he "writes the story every Indian feels but no Indian would write." The story is well documented by illustrations, appendices, a selected bibliography, and an index. The National Indian Youth Council, which cooperated with Steiner in this work, is not presently active.

Trenholm, Virginia Cole. *The Arapahoes: Our People.* Norman: University of Oklahoma Press, 1970.

An attempt to reconstruct the American Indian civilization by presenting aboriginal, historical, and contemporary Indian life. The history of the Arapahoes isn't one of continuous fighting and battles, but of a people living in turbulent times. "The Bison Path People of yesterday have become Our People of today."

Two Leggings. *Two Leggings: The Making of a Crow Warrior,* ed. by Peter Nabokov. New York: Thomas Y. Crowell, 1967.

Based on a field manuscript prepared by William Wildschut for the Museum of the American Indian, Heye Foundation, this is the life story of Two Leggings, a River Crow, and the record of a vanished way of life. It is not the usual story of a famous chief but rather an individual warrior's struggle. It provides remarkable insight into his strivings to achieve a medicine dream with its accompanying successes. Does he achieve it? Yes, but not in the highest form possible. Two Leggings related this story in 1923, the year of his death, but he ended his narration with 1888 because "nothing important happened after that."

Vanderwerth, W. C., comp. *Indian Oratory: Famous Speeches by Noted Indian Chieftans.* Foreword by William R. Carmack. Norman: University of Oklahoma Press, 1971.

A collection of speeches given by various Indians representing some twenty tribes attempting to plead their way of life and to explain it to an uncomprehending white man. These people have long been dead but their words bear eloquent testimony that their way of life has not been obliterated. Brief biographies of the speakers are included.

Vogel, Virgil J. *American Indian Medicine.* Norman: University of Oklahoma Press, 1970.

The American Indian has repeatedly saved the life of the white man with a vast store of medicines. Some 500 years after the first encounter we have a compendium of the botanical drugs they used. The pharmacological gifts of the Indian have been welcome but only now is credit given where due.

Washburn, Wilcomb E. *Red Man's Land/White Man's Law: A Study of the Past and Present Status of the American Indian.* New York: Scribner, 1971.

All aspects of law as it pertains to the American Indian from the federal to the local level are covered, sometimes only briefly but, nevertheless, adequately for anyone interested in a general background of how laws pertaining to the American Indian affect him. The words "Red" and "White" in the title are unfortunate.

Wilkins, Thurman. *Cherokee Tragedy: The Story of the Ridge Family and the Decimation of a People.* New York: Macmillan, 1970.

The removal of the gentle and cultured Cherokees from their southern Appalachian homeland in the late 1830's is a story of U. S. aggression against a sovereign Indian nation. The subsequent plunder and cruelty by the dominant culture set a precedent for ensuing "protection policies" for subordinate peoples – even to Vietnam. The Ridge Family and associates, proud and highly qualified leaders of the Cherokees, shorn of most of their economic means, provide a medium through which to observe the Removal, intra-tribal strife, and struggle for survival in an alien land. The author presents a view of a wound which we all must suffer yet today.

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